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THE
BANNER OF THE COVENANT.

CONDUCTED BY THE

EXECUTIVE COMMITTEE

OF THE

BOARD OF FOREIGN MISSIONS

OF THE

Reformed Presbyterian Church.

For Christ's Crown and Covenant.

1857.

PHILADELPHIA:

PUBLISHED FOR THE BOARD, BY

GEORGE H. STUART, TREASURER,

NO. 13 BANK STREET.

1857.

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APRIL, 1857.

THE PRIMITIVE PURITANISM OF ENGLAND.

(Continued from p. 46.)

BUT, alas ! the policy actually followed was precisely the reverse. The very first use which Elizabeth made of her power, as chief governor of the Church, was to put down "prophesyings," as these meetings were called, in which the exposition of Scripture was the main business. Preaching in general was frowned upon, and a rigid uniformity in the most trifling ceremonials was enforced. The advocates of the hierarchy began to vindicate its claims on the ground of Divine right—a position, which at once shifted, or, as we should now say, shunted, the Church of England on a new line divergent from that of the Reformation and leading back to Rome ; for it will be seen, that, while Presbyterians might, like Calvin, plead Divine authority in behalf of their system, and yet acknowledge the lawfulness, and even the expediency in some cases of an Episcopacy, Episcopalians could not occupy that high ground without denying the validity of Presbyterian orders, and virtually un-churching all non-episcopal communities. As Churchmen waxed intolerant, the Nonconformists stiffened in their demands ; till, at last, goaded by a long course of treachery and oppression, the Puritan Samson caught hold of the pillars of the temple, and brought down the whole fabric to the ground.

Still in the midst of every method to extinguish them, this party remained in the Church, in considerable strength, down to the period of the Civil Wars. On this point I cordially acquiesce in the observation of Mr. Marsden, that "the seceding minorities became at length Dissenters from the Church. The Puritans, properly so called, remained in communion with it, till the unhappy days of Charles I, and Archbishop Laud."* Previous, indeed, to this period, the Dissenters, Presbyterian or Congregational, were very few in number and possessed little influence. It was the reforming clergy in the English Church that joined with the Parliament in seeking a purer Reformation, and who, calling in the aid of the Scottish ministers, formed the greater proportion of the famous

* Marsden's Early Puritans, p. 54.

Westminster Assembly. The Confession of Faith which we subscribe, the Catechism which we teach our children, the discipline which we exercise, the forms which we observe, and the very metre Psalms which we sing in public worship, we owe to the ordained clergy of the Church of England. The Puritanism of England, strictly so called, now assumed the form of Presbyterianism. How grimly would Bancroft have looked on these recreant sons of the Church, as he launched another tirade against "English Scottizing for Discipline." But he would have been wrong again. Our Scottish commissioners may have lent their counsel and assistance; but they were not allowed a single vote in the Westminster Assembly. The whole was the result of a spontaneous movement. The Church of England, relieved from the incubus of the civil arm, and deciding for herself, rose up and actively developed herself into the Presbyterian model. It may be regretted perhaps, that a less violent and sweeping change was not adopted; but the bishops of Elizabeth and James had disported themselves in a manner so extravagant and overbearing, that people's minds had conceived a thorough disgust at the whole hierarchy, and good Archbishop Usher's plan of a reduced Episcopacy came a stage too late. Still more reason have we to regret that Presbytery was thus introduced in a time of fierce political turmoil and convulsion, and thus came to be associated with what it solemnly protested against, the overthrow of the constitution and the execution of the monarch. There required only another unhappy association to complete the odium against which Presbytery has had to struggle in England. Hitherto, Puritanism had been synonymous with Evangelism, but during the night of the last century, the robbers of our Lord's Divinity crept in and filched our good name; and, ever since, Presbytery has been strangely associated, in English ears, with Unitarianism.

The spiritual death under which Presbytery lay during the last century, has been followed of late years with a blessed resurrection. Our Presbyterian Church in England is the native fruit of the revival of the spirit and the theology of the Reformation, which again was the revival of primitive Christianity. With Christianity as with its Author, "one day is as a thousand years, and a thousand years as one day." We make nothing of the thousand years that preceded the era of the Reformation. We claim an earlier antiquity than that which dates from the fifth century; and on the true principle of apostolic succession, which is to be traced, not by a line of dying men, but by the line of living light, flowing from "the word of God which liveth and abideth forever," and flashing from time to time on the Church, even during the Dark Ages, we claim to be a genuine branch of the apostolic Church of Christ.

You will now perceive the object of the brief sketch I have laid before you. The true origin and type of English Presbyterianism is to be found, I maintain, in the history not of Dissenterism but of the Church of England. We claim the fathers of the Anglican Church as our fathers, her martyred bishops as our bishops. We

are the legitimate representatives of the Reforming party in the Church of England during the first century of her history as a Reformed Church. Like them we are Calvinistic in our creed, like them we advocate simplicity in worship, like them we protest against the abuse of Episcopacy, like them we hold the principle of an Established Church; and, let me add, like them, we look not for the demolition but the reformation of the Church of England. Far be it from me to undervalue the character or the services of the various parties of Dissenters who arose during the Commonwealth, and flourished after the Restoration, and to whom has been assigned the general name of the Later Puritans. Without discussing the propriety of the designation, it is not difficult to draw the line of distinction between those who voluntarily dissented from the Establishment and set up rival sects on principles which they held more agreeable to Scripture, and the Presbyterians of the Commonwealth, who may be said to have remained in the Establishment, and who would have remained, had they not been violently ejected by the imposition of tests which were expressly made and designed to exclude them. It is well known that before the Restoration of the second Charles, the Church of England was decidedly Presbyterian. All the benefices were held by Presbyterians; and in several parts of the country, they had succeeded in establishing Provincial or Synodical Assemblies. The liberality and moderation of this body of faithful men may be discerned even in the Vindications which they were compelled to publish in behalf of their ministry against ultra-Prelatists on the one hand and ultra-Puritans on the other. In one of these, for example, I find them saying of their Congregational brethren, "Our disagreement in form shall not hinder us from any Christian accord with them in affection. We can willingly write on our study-doors that motto which Mr. Jeremiah Burroughs persuades all scholars unto :

Opiniorum varietas, et opinantium unitas non sunt *ἀσύνετα* :

'Variety of opinions, and unity among those holding them, are not incompatible things.' And we shall be willing to entertain any sincere motion that shall further a happy accommodation between us." "The last sort," they add, "are the moderate godly Episcopal men, who hold ordination by presbyters to be lawful and valid, that a bishop and presbyter are one and the same order of ministry, and who are orthodox in doctrinal truths, and yet hold that the government of the Church by a perpetual moderator is most agreeable to Scripture pattern. Though herein we differ from them, yet we are far from thinking that this difference should hinder a happy union between them and us. Nay, we crave leave to profess to the world, that it will never, as we humbly conceive, be well with England till there be a union endeavored and effected between *all those that are orthodox in doctrine, though differing among themselves in some circumstances about church-government.*"* I cannot help

* *Jus Divinum Ministerii Evangelici*, or, The Divine Right of the Gospel Ministry. Epistle to the Reader. Published by the Provincial Assembly of London. 1654.

expressing my fervent hope that the Presbyterians of England (who, I trust in God, will soon be one body themselves) will serve themselves heirs to these noble and Christian sentiments of their forefathers. And, in reiterating, after the lapse of two hundred years, the same overtures of peace, may we not, considering the position which we occupy, placed as we are between the extremes of a despotic externalism on the one hand, and a lax sectarianism on the other, anticipate the realization under happier auspices of that blessed union which our fathers desired to see but were not able? In a general reorganization of the Churches of England, should such a thing be ever attempted in our day, we frankly admit that it is quite possible we may have much to learn from our neighbors, and they may be the better perhaps of a lesson or two from us. In the spirit of these overtures, I would say to all our evangelical brethren within and beyond the pale of the Establishment, with a slight change on the ancient adage, let our motto be, "In doctrine, unity; in church polity, moderation; and in all things, charity."

I cannot conclude without referring, however briefly, to another topic closely connected with what we have been discussing—*soundness of doctrine*—a point which our Reformers always placed in the foreground, and admitting which our Presbyterian fathers saw some prospect of union among Christians, even though differing in circumstances about church government. Looking to the state of theology among our Nonconformist brethren, while there is much, certainly in some quarters, to create and justify suspicion, I cannot conceal my intense satisfaction in observing how much sound scriptural principle that suspicion has evoked, and how a stout and sterling evangelism has started to its feet in self-defence, as soon as the shade of *hereticism* (let me call it) began to darken the bright hemisphere of English Nonconformity. We may have cause even to bless that threatened eclipse, or rather Him who brings light out of darkness, if it has the effect, as it seems to have had, of turning attention to the venerable standards of our Church. Gladly do we hail the genial expressions of respect towards our Westminster Confession, and "those blessed books, the Larger and Shorter Catechisms," which the other day appeared in a leading organ of that body; and cordially do we join in the sentiment with which it concludes, that "a revived attention to them will be a happy omen for the Church of God."*

Taking a wider range, and contemplating the two grand antagonistic elements which now threaten evangelical religion in England—the element of Anglo-Catholicism on the one hand, and the element of Neological Mysticism on the other—we cannot fail to discern, in the spirit which they are likely to provoke, and the counter-combination into which they must inevitably lead the friends of truth, some hopeful symptoms of a coming unity founded on the essential principles of the Reformation. With regard to the first-mentioned element, it is enough to say that it

* The British Banner, Sept. 23, 1856.

is, in its very essence as in profession, hostile to the Reformation. And what can be expected from a system like this—a protest against Protestantism—a relapse into medieval barbarism—an apparition burst from the cerements of the tenth century, and revisiting, not “the glimpses of the moon,” but the glare of noon-day—a system which, where it does not indicate heart-antipathy to the Gospel, betokens a congenital puerility of mind fit only for the age of fairy tales and necromancy—a system which points the finger of scorn, and hoots at the martyrs of England, while it is not ashamed to whitewash the memories and palliate the crimes of their bloodiest persecutors:* what else, I say, can be expected from such a system, but that it will speedily rouse and rally against it the good sense, the sane mind, and solid principle of the English community? The most charitable hope we can entertain regarding this miserable malformation of Christianity, is that its term of life may be brief, and that it may soon be consigned to the glass-case of religious curiosities. In the meantime its tendency is too obvious to be concealed from any but those who are immediately under its hallucination. If Churchmen will shut their eyes to it, those of Romanists are wide open. The testimony of Count Montalembert may be held to be decisive on this point. That writer, who may be held an embodiment of French Catholicism—that strange medley of fanaticism and liberalism—has lately said: “Anglicanism is, of all Protestant sects, that which approaches nearest to Catholicism; and it is that also which has given Catholicism the most converts. Some impatient spirits amongst us call loudly for the overthrow of the Anglican Church, and in that anticipate the triumph of Catholicism in England. They are under a complete delusion. The Protestant enemies of the Established Church reproach her continually for being a hot-bed for Catholics.”† The Count is partly under a delusion himself; for it is not the enemies, but the best friends of the Established Church who sound this alarm. But it is a sad consolation for that Church to know that her worst enemies pray for her preservation as a Romish nursery! May we not hope that the revulsion created by such a state of things may carry back the English Church to her first love and first works; that she will bathe herself anew in the fresh fountain of revealed truth, unalloyed by human traditions; and that her clergy, who have too long contented themselves with the simple position of Evangelicals, may yet, under happier auspices, come forth in the Puritan type of their Reforming fathers?

The other element we have mentioned as antagonistic to the Christianity of our land, and which we have characterized as a mystical theology, may be considered, in consequence of the purely literary shape in which it appears, to be less fraught with danger to the cause of truth. Linked, however, as it is, with the popular literature of the day, claiming the lead in the march of progress

* See Essays on the Reformation in England, by the Rev. S. R. Maitland, D. D., *passim*.

† The Political Future of England, by the Comte de Montalembert. London, 1856, p. 200.

among the masses, insinuating under the name and nomenclature of the Gospel, the denial of all its distinctive doctrines and rudimental facts: it provides accommodation suited for all classes of the community, from the coarse, low-priced periodical, redolent of gin and blasphemy, to the softly-padded and silky-dressed octavo: a vehicle in which luxurious guilt may repose at ease without repenting of a single sin, and the literate infidel, booked for heaven, may travel comfortably on without believing in a single truth.

It is not easy to describe this system of theology, if a theology or a system it can be called, that consists mainly in negations; for the language of the school is so vague, so aerial, so steeped in prose-poetry, that meaning is lost in metaphor, and logic is buried under a mass of flowers. But, so far as it makes itself intelligible, it has now become, in its latest developments, little better than a species of nature-worship, a realization in theory of the ancient Pagan taunt, that Christians had neither priest, altar, nor sacrifice. Ignoring the mediatorial element in the Gospel, it presents a God without justice, a Saviour without salvation, and a sinner without atonement. Cain-like in its devotion, it presumes to approach the Deity with the fruits of the earth, cultivated and culled by its own hand, in preference to the propitiatory blood of God's own shedding. Inverting at once the end of the Gospel (which is to secure the whole glory of our redemption to God, and the means by which this is secured, by leaving the sinner no room to glory in himself), this school would substitute, in place of a Saviour's merits, the innate goodness of man. And to crown the whole, this inner life, in which they say the essence of Christianity lies, is not implanted, but developed, brought out by studying the example of Christ: an example which, in their phraseology, is "the divinest form of humanity;" but still only humanity, shorn of the Divine halo that encircles the brow of the Gospel Jesus, and stripped of those mediatorial graces which give his example all its weight and all its enchantment.

This sad development of theology admits, I think, of being traced back very distinctly to a tendency manifested among some of the evangelical party, about twenty years ago, to set up human reason as the standard by which we are to measure divine truth. Confounding the faculty of reason with its actual findings, overlooking the distinction between the eye of the measurer and the measuring rod which he applies, these writers contended that everything must be discarded from our creed which is repugnant to our ideas of rectitude, wisdom, or goodness. Thence resulted the theory of universal atonement, which, as advocated by some of its supporters, has issued in a system of universal grace. Such is the natural process which has been repeated at various eras of the Church's history; appearing regularly at those periods when men have fallen asleep on the bed of peace and privilege, and disappearing as regularly in times of revival.

But on this subject I cannot now enter, and it is time that I should draw these remarks to a conclusion. I shall only say of

this new theology, that it is diametrically opposite to the theology of the Reformation. The grand principle of the Reformation, as held by us in common with the early Puritans of England, that the Word of God is the supreme standard of faith and practice, stands opposed alike to the Papacy of Rome and the Papacy of Reason. And evangelical orthodoxy is just the product of that principle, applied in the spirit of candid, enlightened, reverential submission to the dictates of inspiration. It is the photograph impression of inspired truth, transferred to the mind of the sincere, humble, prayerful inquirer, by the heavenly rays of the Sun of righteousness. Oh! amidst the weltering mass of religious opinions among us, is there not some distant ray of hope, that true Christians may yet be brought to a happy union, by seeing light in God's light? With a Divine Word to direct, and a Divine Spirit to enlighten us, with so many Divine promises, and a Divine Mercy-seat at which to plead these promises, may we not yet anticipate the day when the watchmen on Mount Zion shall see eye to eye; when party feelings and party strifes shall melt away in the full effulgence of evangelical truth; and when, after the weary pilgrimage of the wilderness, and the sanguinary wars of the Canaanites, and the anarchy and confusion of the Judges, shall have come to a close, the Church shall enter into her promised land of rest, and Jerusalem shall become a quiet habitation! Amen.

"INDIVIDUAL INFLUENCE AND RESPONSIBILITY."

MAN enters into life a thing of the most helpless insignificance, and yet we can never gaze upon the infant of a day without emotion, startling, deep, and impressive. Cased within that fragile form of exquisite mould is a vital spark unquenchable as the light, and lasting as the ages of eternity—their joint career through the world will at best be brief; as a shadow that declineth; as a vapor that vanisheth; as a flower that glitters in the morning beam, but at evening is cut down and withered—and still, short and fleeting as this may be, how much can be comprised in it, how awful its import, how tremendous its consequences! Nor in order to form an estimate of this, do we need to erect as a sort of mark around which our ideas may centre, one who, ere the covering of flesh has been laid aside, will have passed through the various stages of infancy, youth, manhood, and old age; for how many of our race have wielded a powerful influence upon their associates and the world, whose bud was blasted ere the flower had blown? Neither is it necessary to this end, that we should conjure up in our minds those, the brilliancy of whose genius, the splendor of whose achievements, the force and energy of whose character, or the usefulness of whose life has won for them the honor and the praise of an admiring posterity—these, like the meteor's flash, appear only at intervals, and serve to show how nobly man is endowed, and what by the help of God he is capable of doing. No

human being ever crossed the threshold of time, without exerting an influence in some shape or other upon those with whom it came in contact, and in virtue of this, upon the whole family of Adam—even the unconscious babe, snatched from a mother's tender grasp, ere scarce its wail had drawn forth a tone of sympathy, has left an impression which nothing on earth can destroy. It is true, that man in the aggregate, has under God made man and the earth what it is, but it is equally true, that the changes in the social condition of the one, and in the general appearance of the other, have been produced by the action of individual upon individual, and by blow being dealt after blow from the arms of individual men.

It is single stars that twinkle in the midnight sky; it is single globules that make up the fertilizing shower; it is single blades and single flowers that deck the meadow in its robes of beauty; it is single drops that sparkle in Niagara's foaming cataract of liquid pearl; it is single flakes that compose the snowy shroud of our earth; it is single swords that wave and conquer on the field of battle; and it is single men that make up the population, and do the work, and advance or retard, the progress, the comfort, the peace, and the well-being of the world in which we dwell.

No one whose mind and body is able to perform their intended functions, whatever be his talents, or whatever be his sphere, can shake himself free from the responsibility which attaches itself to his very existence. The simple fact that he finds himself one of a multitude possessing the powers of thought and action, placed by a Divine hand in the midst of so much activity and life, is sufficient announcement that he has a work to do, and that he is expected to do it; and how full of solemnity is the reflection, that whether he means it or no, he is performing deeds, and uttering words, which not only mightily affect his own destiny, and that of the masses around him, but whose echo reverberates among the hills of immortality. A proper idea of the power that man possesses and exerts over his fellow, will be best arrived at by pursuing two distinct trains of thought,—the one as it relates to his immediate connections or intimate friends, and the other as it bears upon those who are bound to him only by the common ties of humanity.

It is one of the wisest arrangements of God's providence that he has partitioned off the human family into sections, for the social and domestic circle afford free scope for the development and display of the finer feelings of our nature. Moreover, influences operate here which build the character and make the man; to prove this, requires neither assertion nor argument, for its very mention wakes an affirmative response in every heart. A warning, a reproof, a counsel, an appeal, has potency in proportion to the love and respect which we entertain towards the person from whom it comes; and for whom are our affections so strong as for those in whose company we spend the largest portion of our existence?

This is a field, then, in which every one can and does act; yes,

and that, too, with inexpressible effect. Take, for example, a single relationship in life, and our choice among the many will be one which, coming within the knowledge of each, cannot fail to be approved by all; it is that of a mother! And what a sway has she over her offspring! Humanly speaking, on her depends whether the spirit launched into being shall become a blessing or a curse, an heir of glory, or a child of perdition; from her example and teachings, the infant mind takes its first impressions of right and wrong; and these, being graven there at a period when the soul is easily acted upon, are not likely ever to be effaced. Who has not felt this? The lapse of time, the society in which we mingle, and the world's rude hand, may do much to change our ideas, and lead us to forget the scenes and the instructions of childhood; but even these can never wipe from our memory the remembrance of a mother's love, a mother's influence, and a mother's tears. On this, however, we dwell not; for, interesting as it might be, to examine the causes and trace the disastrous and happy effects of home influence, we prefer stepping beyond these narrow limits, and taking the more extended view of our subject.

It is well that men, as we have hinted, are divided into families, and that they are especially called to exertion in behalf of a particular few; but their efforts should not, and their responsibility does not, end here. We have no sympathy with that selfish class, who taking care of themselves, and their own, never strain a nerve to better the condition of less fortunate voyagers on the sea of life.

Safe and secure in a staunch vessel themselves, they pass heedlessly by the forlorn, the suffering, and the sinking, on every side, and leave them to perish amid the sweep of the hurricane and the moan of the wave.

Am I my brother's keeper? was the language of Cain. It is virtually the language of thousands still. Man is his brother's keeper; the whole history of the race proves it; and to every mind the truth is perfectly apparent, that the conduct of one promotes the happiness or increases the misery of another. We are dependent creatures, ready to follow the example and lean upon the understanding of others; and this very innate principle of the human soul puts us in possession of an influence and a power, the importance of which we can never fully comprehend or overrate.

Moreover, the marked distinctions in society are an additional and an abundant testimony to the fact. It is clearly the province of the rich to assist the poor; the strong to help the weak; the learned to teach the ignorant; the virtuous to reclaim the vicious; the comfortably housed to provide for the destitute, and the cheerful in spirit to shed light and joy into the home of the sorrowful. And, so far as the acting and giving is concerned, what a blessing is it that it is so! Every generous emotion is brought into play, and the pleasure of doing a kindness is placed within the reach of all. But there is another and a higher sense in which this assertion may be said to be emphatically true;—we mean, as it refers to the Christian. And is he not, above all others, his brother's keeper?

Is it for no purpose, that he is left to struggle in this valley of weeping, when his place of rest has been prepared for him from before the foundation of the world? Is it for no purpose, that, along with simple, spiritual life, there is implanted within him a yearning for the salvation of others and a strong desire for the glory of Him, whose name is above every name and whose kingdom ruleth over all? Verily, God has a design in it; and what is this, but that he might, by all the means in his power, persuade others to turn from the paths of the destroyer into the narrow way that leadeth to everlasting life.

Viewed in this aspect, how exalted does the mission of the follower of Christ appear? What an ennobling thought, that the efforts of a feeble worm of the dust may result in saving an immortal soul from endless death, and that that redeemed spirit will forever look back with gratitude unutterable to the one by whose instrumentality it, on earth, acquired an interest in the Saviour, and thereby became possessor of a crown of glory that fadeth not away! What a sublime motive to exertion is this; and what an additional importance does it give to the little span of time spent by us in this nether sphere!

A solemn and momentous thing, then, it is to live; whether we contemplate the hidden, silent influence we exert, or whether we ponder over the bearing of our openly manifest actions upon those who are journeying with us to the tomb. A solemn and momentous thing it is to live, whether we think of the duties assigned us, or the shortness of the space allotted for their fulfilment. A solemn and a momentous thing it is to live, when we consider that once the thread is cut, there is no weaving the warp of life again; for, like the fleeting wind, it can never be recalled.

May we act well our part in the living present; and should it not be ours to electrify the world with deeds of greatness, may it be the better for our having crossed its surface, and may some have reason to bless God that their spirits mingled or blended for a season with ours.

"Lives of great men all remind us,
We can make our lives sublime;
And departing leave behind us
Footprints in the sands of Time.

"Footprints that, perhaps, another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor—learn to wait."

J. G.

YOUNG AMERICA AND THE DEVIL.

MR. EDITOR:—Among the many admonitions of the inspired word, the following occupies a prominent place: "*Be sober, be vigilant, because your adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour.*" The admonition is no less seasonable now, and the reason assigned for it no less forcible and true, than when the Apostle penned the words. The great enemy of souls is just as vigilant, and just as incessantly busy, as he was of old. But, like a skilful and experienced politician, he has changed his tactics, in accordance with the spirit of the age. The present is pre-eminently an age of activity and progress, and he knows it well. That it is a "*fast age*," has passed into a proverb; and Satan knows well how to keep up with it, even when moving with railroad speed. He does not now instigate his agents and ministers to cast their Christian victims into a den of lions, or a fiery furnace. He has laid aside, as instruments that are clumsy and rusty, and behind the age, the thumb-screw and the boot, which wrung with anguish the souls of so many martyred saints in our fatherland. The fires of Smithfield are not kindled now, nor does the martyr-scaffold on Tower Hill meet the eye. All these have had their day. They have become obsolete and worn out. He knows well that were he to attempt to use them now (in this favored land, at least), he would be in danger of doing a lasting injury to his own cause. But his deadly hostility against God and man has suffered no abatement. And he has an ample store of other weapons ready, better polished, far more dangerous, and better suited to the spirit of the age. His vigilant eye is on Young America, in all his fantastic movements, and, doubtless, many of these occasion, not merely a smile, but a broad grin of laughter, as doing his work most efficiently, and leaving him comparatively little to do.

The present is pre-eminently an age of *labor-saving machinery*; and every friend of humanity must rejoice at the manifold relief thus brought to our sinning and suffering race. But, surely, the Devil laughs, when he sees Young America carrying the system with such self-complacent perseverance into every department of religion, as if the great Teacher, when he said, "*My yoke is easy, and my burden is light*," designed to tell his disciples that they had little to do. A somewhat distinguished writer has quaintly said,—"*Eleven minutes would ill satisfy ears greedy of intelligence from heaven.*" Modern custom has reduced fashionable sermons nearly to these dimensions. "*A shadowy form takes possession of the pulpit*," and if the discourse is protracted to the length of an hour, or even three-fourths of the time, our fashionable hearers become impatient, and exclaim, "*Behold what a weariness is it!*"

We are no advocates for long-protracted services; for we believe in the truth of the well-known adage, "*Where weariness*

begins edification ends." But, surely, if our fathers were in one extreme, we have rushed recklessly to the other. In their ministrations, "the lovely song, or the pleasant voice" might not be heard. But there was substance and solid thought. There was rich variety of Gospel truth. There were pungent and powerful appeals to the slumbering conscience. There was food for the soul, even "marrow and fatness." A large portion of our modern sermonizing may be justly said to be "*vox et præterea nihil*"—a pleasing harangue, composed with grammatical accuracy, sonorous phrases, and well-turned periods—exceedingly attractive to the critical and fastidious ear, but containing little to inform the intellect, to arouse the conscience, or to engage the affections of the soul. From such a process, Satan has little to fear for the bulwark of his kingdom. These are not "the weapons that are mighty through God to the pulling down of strongholds," &c. There is little danger of Felix trembling, or of a Cambuslang Revival under such preaching. The hearers depart pleased with themselves, and with their orator, and slumber on. Nothing, therefore, will please the adversary better, than to have the pulpits throughout the land filled with men, who will thus cater for the double-refined, but carnal, taste of the multitude.

But there are other movements of Young America that make the Devil laugh. When, for instance, he sees professed Christians, male or female, when in ordinary health, excusing themselves from attendance on the services of the sanctuary, for reasons, such as would not keep them from a concert, or a fashionable visit, or a place of gainful traffic, at, it may be, twice the distance. He has sufficient intelligence to know, that while such is the course pursued, there is little danger of his prisoners escaping from his chains.

Again, he laughs when he sees professed Christians glad to find excuses for absenting themselves from prayer-meeting. In days of yore, Christians cherished a very high esteem for the prayer-meeting. In the language of inspiration, they "spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." They delighted in the communion of saints, and communion with God there enjoyed; and (sometimes with great effort, and personal inconvenience), they would permit no week to pass without assembling in their different localities. This practice, in days yet fresh in our remembrance, was especially characteristic of Covenanters and Seceders. But how is it now? In how many localities is the prayer-meeting almost forgotten? How difficult to get a meeting once a month, and that, perhaps, attended by not more than one-half of the professors within the precinct; while it is a rare thing for one of the baptized children of the Church to be present. Surely, Satan cannot but look with complacency on such a state of things, as auguring well for the stability and tranquillity of his kingdom.

Again, the Devil laughs when he sees the professed followers of

the Lamb become so exquisitely fashionable, as to ignore the venerable Catechisms of the Church, as having become obsolete, like an Almanac out of date. In days gone by, when Christians were accustomed to set their boys and girls at work, to commit to memory the Westminster Catechisms, Metrical Psalms, and other portions of Holy Writ, and to employ a large portion of each Sabbath evening in these exercises, Satan had cause to tremble, lest the rising generation should be forcibly rescued from his grasp, and abundance of fresh recruits raised up, to fill the ranks as they were successively thinned, and to keep the banner floating to the breeze. But now, his cause is in no such danger, and he can look on and smile; and his joy will be greater, and his laugh will be louder, when he can prevail with parents to make their attendance on evening worship in public an excuse for neglecting their children at home—or when he can persuade them to make the faithful instructions of Sabbath-school teachers, a substitute for their own teachings.

Mr. Editor, we sometimes read of certain tribes of unlettered pagans, in their slavish fear, offering sacrifices to *propitiate* the Devil. Doubtless, he is pleased with these. But he smells a sweeter savor still, in the more refined and polished offerings of Young America, such as have been hinted at above.

More of a similar kind might be added. But lest I should tire your patience, and that of your readers, I will stop for the present.

Yours,

PHILALETHES.

THE CONVERSION OF THE JEWS.

THE history of the Jews has been properly divided into two periods. The former, from Abraham to Christ; the latter including all the time which has passed since. And the Jews, living in these two periods, have been distinguished respectively, as ancient and modern Jews.

The religion of the Jews, as a nation, requires a similar distinction. Ancient Judaism may be defined as a system of doctrines and precepts which were taught in the ceremonial law and institutions of the Old Testament, and which were retained, though amidst much general corruption, till the time of Jesus Christ.

Modern Judaism comprehends the opinions, traditions, rites, and ceremonies, which began to be received and practised before the destruction of the second temple, which were afterwards enlarged and embodied in the cabalistic and Talmudical writings; and which have been professed and followed by the great body of the Jewish people, without any material alteration, down to the present day.

From this it appears, that ancient Judaism was Christianity in the bud, contained in typical institutions, ordained by God himself, and bearing express testimony to the coming Saviour. The law had a shadow of good things to come. The believer under the law, that is, the ancient Jew, who was a Jew indeed, in the spirit, and

not in the letter only, had access to God on the credit of the then future, but foreordained incarnation of the eternal Son. He had forgiveness of sin, not by the bloodshedding of bulls, or goats, or lambs, but on the credit of the then future, but foreordained bloodshedding of the incarnate Saviour, the Lamb of God. The Jew had renewal of his character, in heart as well as life, not by the ceremonial washings or sprinklings of water, but by the power of the Holy Ghost, given on the credit of the then future, but foreordained resurrection and ascension of Jesus Christ. This was true religion, as then revealed in the wisdom of the living God, and the enjoyment of it issued in true salvation. But all this has long ceased. That which was then future and foreordained, has since been actually performed. The substance of all is Christ. The miraculous rending of the veil in the temple, when Jesus expired on the cross, was God's own sentence of abrogation of ancient Judaism, as such. The destruction of the temple itself, and the holy city, a few years after, completed the manifestation of Jehovah's purpose as regarded ancient Judaism. (Dan. 9: 24-29.) He took away the type, that he may establish the antitype. He took away the sign, that he might establish the thing signified. He took away a dispensation consisting of significant promises, superseding it by a dispensation based upon actual performances. Sacrifice, and offering, and burnt-offering for sin, he would no longer suffer, but the all-sufficient and one sacrifice of the death of Jesus Christ once offered. (Ps. 40: 6, 7.) Ancient Judaism, therefore, which was the truth of God then, merged into Christianity, which has been, and is, the truth of God forever.

Modern Judaism is as much opposed to this truth, as any of the varying forms of heathenism in the world. Whosoever judges of modern Judaism by what he finds in the law of Moses, and in the prophets, is but a novice in such matters. In encountering modern Judaism, it is not merely against a perversion of Scripture that we have to contend. It is not simply, as some may think, against a rejection of the New Testament, while the Old Testament is received as the alone revelation from God. It is not against the emptiness of ignorance, neither against the pride of unassisted human reason, that we have to direct our efforts; but against a mind preoccupied by human traditions, supposed to be of Divine authority, and a heart pre-engaged by most palpable superstitions.

The doctrine of modern Judaism, on the fundamental question of a sinner's acceptance with God, is thus expressed: "When we have no temple or altar, there is no other expiation made for sin, than repentance only." (Maimon. de Poenit., A. Clavering, p. 45.) Again: "As Jews, we would deem it to imply mutability in the Supreme, were we to entertain any belief, that sincere repentance does now require a Mediator, to render it acceptable to the Almighty." (Jewish Repository, Vol. II, p. 462.) In the German and Polish Jews' prayer-book, so extensively used, is the following fearful address to God, on the atoning merits of fasting: "Sovereign of the universe, it is clearly known to Thee, that whilst the

holy temple was established, if any man sinned, he brought an offering, of which he only offered its fat and blood; yet didst thou, in thine abundant mercy, grant him pardon. But now, because of our iniquities, the holy temple is destroyed, and we have neither sanctuary nor priest to atone for us. O, may it therefore be acceptable in thy presence, that the diminution of my fat and blood, which has been diminished this day by fasting, may be accounted as fat offered and placed on the altar, and thus be accepted for me, to make atonement for my sins."

Of the manner in which the characters of men are estimated before God, Maimonides gives the following pernicious description: "Moses, the son of Maimon, also called Moses the Egyptian, and Rambam. He is reputed among his nation, the wisest man who has ever appeared since Moses the Lawgiver. Hence the proverb, 'A Mose usque ad Mosen non fuit sicut iste Moses.'" He says: "In every man, virtues are mixed with vices. If the virtues of an individual exceed his vices, he is esteemed righteous. If his vices exceed his virtues, he is accounted wicked; and if his virtues and vices be equal, then he is called an intermediate. The estimation in this matter depends not on the number of virtues or vices, but on their greatness; for one virtue sometimes outweighs many vices; and sometimes one vice outweighs many virtues. As, at the death of an individual, an estimate is taken of his virtues and vices, so, on the festival of each new year, every man's virtues are compared with his vices. He that is found righteous is adjudged to life; he that is found wicked, is sentenced to death. Respecting an intermediate, judgment is suspended till the day of atonement. If he repent before that day, he is adjudged to life; but if not, he is then liable to death. When a man's virtues and vices are compared, the first and second sins are not reckoned, but only the third, and those which follow." Concerning the punishment of sin after death, a Catechism of modern Judaism contains the following question and answer:

"How many judgments, then, does such a man undergo, who leaves this world?

"Answer: Seven. The first is, when the soul departs from the body. The second is, when his works go before him, and exclaim against him. The third, when the body is laid in the grave. The fourth is Chibbut Hakkefer; that is, the beating in the grave, when the angel Duma rises, attended by those under his command, who are appointed for the beating of the dead. They hold in their hands three fiery rods, and judge at once the body and the soul. The fifth is the judgment of the worms. When his body has lain in the grave three days, he is ripped open; his entrails come out, and his bowels are taken and dashed in his face. After three days, a man receives judgments on his eyes, his hands, and his feet, which have committed iniquities till the 30th day. The sixth is the judgment of hell. The seventh is, that his soul wanders, and is driven about the world, finding no rest anywhere, till the days of his punishment are ended." (Purgatory.)

In answer to an objection urged against parts of this, that a dead body is not capable of feeling, Rabbi Isaac says: "A worm in a dead body, is as painful as a needle in a living one." The precepts of modern Judaism, as enumerated by the Rabbies, are 613. They are divided into two classes, affirmative and negative. The affirmative are 248; answering, as we are gravely informed, to the number of members in the human body. The negative are 365; which rabbinical anatomy pronounces to be the number of veins, or other smaller vessels.

Rabbi Crool, of Cambridge, England, in his book on the Restoration of Israel, speaking of the two tables of the decalogue, says: "These two tables contained the whole 613 precepts of the law." And the reason he assigns, is highly characteristic of modern Judaism. It is this: "In the ten commandments there are 613 letters, and each letter stands for one command; and in the whole law of Israel, there are 613 commandments; and such was the power of these two tables, that it contained the complete law. Thus far it is proved that a perfect God gave a perfect law."

The promotion of Christianity amongst the Jews, is indeed, so far as regards the use of means by its advocates, a work of peculiar and complicated difficulty. No one can estimate the impracticability of the soil, without having some acquaintance with the noxious weeds by which it is overgrown.

And when, in addition to all this, it is remembered that the Christian Church, instead of aiming at the cultivation of this field, has been occupied, generation after generation, in throwing upon it every stone of reproach, and scorn, and obloquy, we need not be surprised that, of late years, when graciously taught to turn her hand and seek for a blessing upon Jacob, she experiences extra and especial toil in clearing the ground.

There are, at present, not a few in the Christian Church, and ministers by no means excluded, who say that the time for the conversion of the Jews has not yet come. To such we would say, that the time for their conversion is come, if the time of your prayer and efforts is come. Labor and success in the work of the Lord are inseparable. In due time ye shall reap if ye faint not.

There are others who entertain the idea that they are to be converted by a special miracle, and not by the preaching of the Gospel. The Scriptures teach us that conversion, in Jew and Gentile, must be produced by the truth of the Divine word, rendered effectual by the operations of the Divine Spirit. That truth it is for the Church to proclaim to the Jew; and the operations of that Spirit, on their behalf, it is for the Church to implore.

There is still a third class, who say—"It is of no use; it is impossible to convert a Jew." To such we would say—"Read the Acts of the Apostles, and the history of the Church by Basnage and others, and the facts which are recorded prove just the contrary."

S. BONHOMME.

FIRST ANNUAL REPORT OF THE ROORKEE MISSION STATION, 1856.

MISSIONARY, REV. J. CALDWELL; CATECHIST, J. N. McLEOD.

AN account of missionary operations at this station, during the short period that has elapsed since its commencement, may be given in a few brief sentences.

Our Board in America having, in a letter received last December, given their sanction to the occupancy of Roorkee as a mission station, it was desirable that the missionary appointed by the Mission to this place should remove hither without delay. As soon, therefore, as practicable after the receipt of the letter referred to, he left Saharanpur for this station, and in a few days after his arrival was enabled to commence missionary operations, by visiting the bazaar daily in company with his catechist, to make known the Gospel.

In a short time a Persian school was commenced in the town of Roorkee, and continued till the rainy season, when, owing chiefly to the great difficulty of obtaining a suitable shelter for the pupils, it was discontinued. The names on the roll of this institution, before its discontinuance, were about forty, and the daily attendance averaged over thirty pupils. Although the continuance of this school—a little more than three months—was scarcely sufficient for the introduction of the Scriptures, or any of our publications as class-books, yet both teachers and scholars were liberally supplied with them. It is intended, when vernacular schools are again commenced at this station, to have Urdu, chiefly, instead of Persian publications, used as a class-book; and those of the latter of a very select character.

In the latter part of the month of April last, an English school was opened in the town also, and although commenced under discouraging circumstances, in a short time there were sixteen pupils in attendance. This, for want of a proper house in the rainy season, was removed to the verandah of the Mission dwelling, and with some intervals it has been continued to the present time. The studies of the pupils have generally been of so elementary a character, that a detailed account of them is deemed unnecessary.

Divine service, in Hindustani, has been held in the Mission dwelling every Sabbath morning, and on Wednesday afternoon of each week, which, beside the catechist and his family, has been attended by a few other native Christians, generally forming a congregation of six or seven adult persons, and about the same number of children.

Preaching in the bazaar, which has already been referred to, has, except during the rainy season, been pretty regularly kept up by the missionary and his catechist. Considerable opposition is frequently manifested on the part of the audience, and sometimes a strong disposition to turn into ridicule the solemn truths announced.

At the same time, it is encouraging that a few individuals, now and then, are willing to give a patient and attentive hearing to the things that belong to their eternal peace.

The Hurdwar fair was attended by the missionary, and the ordinary labors there—which will be adverted to in the Saharanpur Report—shared in by him.

With a view to the effective conducting of missionary efforts at this station, it was determined, soon after the removal of the missionary hither, to erect a building which should answer the double purpose of a chapel and school. Subscription lists were accordingly circulated, and subscriptions to the amount of nearly two thousand rupees* have been obtained for this purpose. A most eligible site for the building has been procured, and which, it is expected, will be available in a short time for the commencement of the edifice.

Thus, though a day of very small things at present with this station, the prospects are by no means discouraging; and it is hoped that, by the blessing from on high, our feeble efforts will aid in the extension of Messiah's reign in this land of heathenism.

THIRD ANNUAL REPORT OF THE DEHRA MISSION STATION,

FOR THE YEAR ENDING SEPTEMBER 30TH, 1856.

MISSIONARIES, THE REV. JOHN S. WOODSIDE, DAVID HERRON;
CATECHIST, GILBERT McMASTER.

THE close of another mission year finds the affairs of this station in a condition not far differing from that of the previous year. It is matter of unfeigned gratitude to God, that no one connected with the station has been removed by death, and the health of all has been uniformly good throughout the year. On the 1st of January, the Rev. David Herron, who had been recently appointed to this station, arrived at his destination, and entered on the discharge of his appropriate duties. This accession of missionary aid has been viewed as a source of special encouragement, inasmuch as it greatly strengthened the hands of the missionary already laboring here, and afforded farther evidence to the natives of the town, of the determination of the Church to persevere in their efforts for their spiritual good. This station has, however, been privileged to enjoy the benefit of Mr. Herron's services, only for the brief period of four months of the year; owing to the failure of the health of two of the Lodiana missionaries, and their consequent removal from the sphere of their labors, it became necessary that some one should go to that im-

* The subscription to the above object at the present time, November 20th, amounts to 2321 rupees.

portant station to fill the vacancy. Mr. Herron volunteered for this service, and early in the month of May proceeded to Lodiana, where he has since remained. During the months of August and September, the town of Dehra and the villages around, suffered from a severe visitation of cholera. Hundreds of the poor natives on all sides fell victims to the ravages of this terrible disease, yet it pleased God graciously to spare all the members of the Mission, and residents on the Mission premises. For this unspeakable mercy it becomes us to feel truly grateful. May the lives thus spared be spent in more consistent and zealous efforts to promote the glory of our Divine Master. Grateful acknowledgment is here due to the Rev. Messrs. Hay and Campbell of the Furrakabad Mission, who, while sojourning at Landour for the benefit of their health and that of their families, have rendered most important services to this station. These brethren have frequently visited Dehra, and relieved the resident missionaries by taking part in the public services of the sanctuary. The course of labor pursued has been the same as in previous years.

PREACHING.

The proclamation of the Gospel by the mouth of the living preacher, being deemed the great work of the missionary, and of transcendent importance to perishing sinners, it has been our aim to keep this steadily in view, and the message of mercy from God to men has been delivered both in the stated services of the congregation, and in the more desultory labors of the bazaar. Five stated services have been conducted weekly, for the benefit of the Christian community, both European and native. Three of these have been in the Urdu language, and two in English. In addition to these, many of the neighboring villages, both in the Eastern and Western Dhoon have been visited, and the glad tidings of salvation through the Lord Jesus Christ made known to them. Bazaar, or rather open-air preaching in front of the school-house in the town, has also claimed a portion of the missionary's time, and the catechist has been usefully employed in a similar work. On these occasions the missionary has met with nothing like bitter opposition from the heathen. The word has been usually heard with respect and attention, and the treatment of the speaker has been uniformly of a similar character.

During the journey to and from Jullinder, in the months of November and December, the Gospel was preached in the towns and villages by the way.

The Melas at Dehra, Zapreshwar, and Hurdwar, were attended in the months of March, April, and May. During the prevalence of the cholera, in August and September, good opportunities offered for pressing home the Gospel message, both in the streets of the town and at the homes of the distressed, and it is hoped that good and lasting impressions have in some instances been made.

In all these and other ways, has it been endeavored to disseminate far and wide the knowledge of the way of salvation, by the direct proclamation of the Gospel message.

The number of Church members has been diminished by the removal of a family to a neighboring station. There are now six communicants exclusive of the missionaries, and seventeen native Christians, old and young, connected with this station.

TEACHING.

The Mission schools have been well sustained throughout the year. On Mr. Herron's arrival, he took charge of the higher classes of the English school, while the Vernacular department remained in the hands of Mr. Woodside. The attendance, during the period of Mr. Herron's labors in the school, considerably increased, amounting before he left, to over 180 pupils. Towards the close of the year, the numbers were much diminished. The ravages of the cholera deterred parents from sending their children from their homes. At one time, only from 20 to 30 pupils could be got together. Still the schools were never closed. Six of our former pupils were among the victims of the disease, and the others are returning to school as before. The average attendance for the year has been over 140. The same course of instruction, as indicated in the last Report, has been steadily pursued in the several departments. Reading, writing, penmanship, arithmetic, grammar, and geography, have been the secular studies pursued; and under the head of religious instruction, may be mentioned the study of the Scriptures, Urdu, Hindee, and English, the Shorter Catechism, and another with Scripture answers in English, Brown's Catechism in Urdu, and a "Catechism for Young Children."

Religious instruction is given daily, in several classes; and on Sabbath these studies are reviewed, and the smaller children taught orally the Lord's Prayer, portions of Psalms, and other sacred poetry. A small school for little girls, has also been in operation during most of the year. As many as fifteen were for some time in attendance, and made respectable progress in reading, knitting, and needlework. Two of these girls, of the ages of 9 and 11, who had been sold to a fate worse than slavery, have been rescued, and having been made over by their mother to the Mission, have been placed in the Orphan Girl's School at Lodiana.

It is worthy of special notice, in this connection, that the sale of female children prevails, in the Dhoon and the Sub-Himalayahs, to a fearful extent; and some more searching action on the part of the authorities is necessary, to arrest the evil. These children are taken to the plains for the basest of purposes. There is not the same amount of prejudice against female education here, as in other parts of the Mission; and it is believed, that the establishment of something like a Female Boarding School, in which the girls would remain for a fixed number of years, and receive food and clothing, might be attended with the best results.

Arrangements have been made for assuming the charge of a school at Kalsee, an important trading station on the lower Hills to the west of the Jumna. This school was projected by the superintendent of the Dhoon, and funds have been collected, in part, for the building of a house. The support of the school is guaranteed from local subscriptions.

LEPER ASYLUM.

In the month of March, the missionaries at this station, at the urgent request of a local committee, undertook the superintendence of a Leper Asylum, which is supported by local contributions. About forty-eight of these poor afflicted outcasts have been entertained during the year. It is occasionally visited by the missionaries, and the Gospel preached to the inmates.

RESULTS.

As yet it is but "the day of small things," with regard to the actual conversions from among the heathen. There is one candidate for baptism at present at this station, whose conduct gives satisfactory evidence of his sincerity thus far; but it is deemed proper that he should undergo a still longer probation, before he is admitted to the ordinance of baptism. This young man first heard the Gospel preached at Hurdwar, in the Great Hurdwar Mela, of 1855. He subsequently attached himself to a semi-Christian sect of Faquirs, in the Moradabad District. He came to the annual Mela, at Dehra, in March, and here he again heard the Gospel message, and determined to become, by profession, a Christian. Through him, and also from many other sources, it is ascertained that many of the religious orders are now beginning to mix portions of the Christian theology with their own impure systems, and thus a movement has commenced, which may, ere long, produce important results. Besides the individual referred to, several other inquirers have presented themselves, but none have given such satisfaction as to warrant their admission into the Church.

Although it is not our privilege to number many actual accessions, it is gratifying to be able to state, that a feeling of much more friendly character has grown in the community, and is manifested in their willingness to aid the work by contributing to the erection of some buildings connected with the schools; some of the more respectable residents have also been more particular than formerly in their inquiries into the character of our holy religion.

The future, if judged even by the standard of the past, is not without hope; but now that preliminaries have been in a measure disposed of, and the Mission somewhat consolidated, it is hoped, that in future much more may be done in the direct work of teaching and preaching the glad tidings of eternal life through Jesus Christ, the Mediator of the eternal covenant, to whom, with the Father and the Holy Spirit, be all the praise of all that shall be accomplished.

REPORT OF THE SAHARANPUR MISSION STATION.

30TH SEPTEMBER, 1856.

MISSIONARIES, REV. J. R. CAMPBELL, D.D., REV. W. CALDERWOOD; LICENTIATE, T. W. J. WYLIE; SCRIPTURE READER, ISSACHAR.

IN presenting a report of this station for the past year, there is nothing of a very striking nature to be mentioned. A large share of health and happiness has been enjoyed by the Mission families, as well as by the native Christians and others residing on our premises.

The missionary work has been prosecuted in the usual way, and not without some tokens of the Divine blessing, and of visible success. Changes have taken place. On the 13th of December, the Rev. William Calderwood arrived from America, and was appointed to labor at Saharanpur, and about the 1st of January, the Rev. J. Caldwell, who had spent many years at this place, went to the neighboring town of Roorkee, to commence missionary operations at that growing and interesting station.

Thus inroads are being made in the seats of idolatry, and the kingdom of Christ extending gradually through this benighted land. Among other labors carried forward at this station during the year, the following may be noticed in our present report.

CHURCH SERVICES AND BAZAAR PREACHING.

These services have now been reduced to a regular system, and are conducted with punctuality. When not prevented by some unforeseen cause, we hold five religious services during the week, for the edification of the native Church, besides preaching every afternoon at the City Church, and often in the bazaars. The attendance at the City Church is often large, and the word is heard with apparent respect. To all appearance sometimes good impressions are made, yet still their hearts, we fear, remain unaffected, and they go away, in most instances, to forget all they have heard, and to mingle in the soul-hardening society and practices of their heathen friends.

Two natives were baptized during the past year, and admitted to the communion of the Church, and one was received on examination, who had been long separated from us, and wandered far from the path of duty. One aged member of the Church was cut off by cholera, and J. N. McLeod and family left us in January to aid at the new station at Roorkee. The church, at present, consists of fifteen *native* adult members, besides the Mission families and a few others. Some are asking for baptism and anxious to be numbered among the professed followers of Christ, so that we hope substantial additions will soon be made to this little flock gathered out of the heathen world. We have a Bible class and Sabbath-school now in operation for the instruction of our people, and such others as wish to join in the study of the Scriptures. We trust

our Christian members are growing in grace, and in sound religious knowledge.

They live together in harmony, and in their daily conduct present a Christian example before the heathen, which must make a favorable impression. Several of them are laboring as catechists and teachers, and one, T. W. J. Wylie, having passed a satisfactory examination before presbytery, in Greek, Hebrew, Science, Church History, and Theology, and delivered all his trials, was, in December last, licensed to preach the Gospel to his countrymen.

ITINERATIONS AND MELAS.

Aided by some of our native helpers, we labored on our way to and from the annual meeting at Julinder, a journey of about 325 miles, to preach the Gospel at all the places where we halted through the day. In most instances, the word was heard with attention, and Christian books received with thankfulness.

For a considerable time during the cold weather, our catechist and licentiate, as usual, went out together as colporters through the towns and villages of the district, and their labors met with much encouragement. They held many interesting conversations with the people, and gave among them a number of tracts and portions of Scripture, which, it is hoped, will be followed by a blessing from on high, and produce fruit in due time. These annual visits make us better informed as to the wants of the people, and more intimately acquainted also with the rural population, some of whom afterwards visit us at our houses, and attend the preaching of the Gospel at our churches. We know no other plan by which the Gospel can be more extensively made known to the masses of the people, and at so small an expense. The Hurdwar fair was attended by Rev. J. R. Campbell, D.D., and the native assistants, and more than a week was spent in preaching to the pilgrims. Although the mela was comparatively small, yet the attendance at our places of preaching was large, and we had the pleasure of seeing very generally serious attention paid to the word spoken. As usual, we had several professed inquirers during the time of the fair, but none of them, so far as known, followed us to our stations, or adhered to their professions. It may require years, and many repeated opportunities of hearing the truth, to make deep impressions in regard to the importance of the truth, before such dark and degraded men can be moved in the right direction, or induced to embrace a religion which seems to their minds to be but foolishness, and far beyond their comprehension. Still, the work would be easy to *Him* who has power over the human mind, and can change the hardest hearts; and we trust He is now preparing the way for rich displays of his almighty power at no distant day. We believe that our labors at this ancient seat of idolatry, for so many years, will not be in vain, but that many will yet be brought to Christ by means of that glorious Gospel which has been so fully proclaimed. Indeed, we have already an evidence of the first-fruits of this anticipated harvest, for one,

at least, now connected with us, and an humble consistent Christian, first heard the Gospel at this place, and then embraced it several years afterwards. Some small melas also in the neighborhood were attended during the year, where the Gospel was preached and books distributed to the people.

SCHOOLS.

The English school, now under the superintendence of Mr. Calderwood, has continued as last year, with an average attendance of about 25 pupils, and the native department of about 45. The prejudices of the people are still strong against allowing their children to attend religious services on the Sabbath; yet they are gradually giving way, and will soon, as we hope, entirely subside.

We must, now, persevere in the course we have commenced, as we consider the *religious* instruction of the pupils the main object in view, and what should always accompany scientific instruction.

We have lately engaged a teacher of good abilities in this department, who appears willing to aid us in the removal of prejudices, and in securing a larger attendance.

THE ORPHAN BOYS' INSTITUTION.

There have been no additions, and no deaths or departures from the institution, during the year.

The number of pupils is 16. The four eldest young men are Church members,—one having been baptized during the year. Their conduct has given much satisfaction. Their progress in English and vernacular studies has been good. Their Christian knowledge also has been progressing. About the close of another year, it is expected that the first class of five boys, will have committed to memory *the whole* of the New Testament. How many of the youths in Christian lands and in Sabbath-schools have done this! About that time also, it is likely, some of them may be settled in life, and in such places in the Mission as will afford them a field of usefulness, and enable them to live by their own labors afterwards. We would be glad to see this institution greatly enlarged; but there is little hope of this, as orphans are not easily obtained during these years of prosperity and plenty. All who come, of a proper age, are cordially received, and every attention is given to their comfort, and to the training of them up for usefulness in future life, both here and hereafter.

It is our aim to nip in the very bud, the evil habits and dispositions of their nature. They are kept as much as possible, from the society of the heathen, which would only corrupt them. They are taught to despise and abhor all the impure and foolish rites of idolatry, and having their minds deeply imbued with religion, and enlarged by a knowledge of history and scientific truth, we trust, they will, in due time, be prepared for usefulness in the instruction of others, and in aiding to spread the Gospel among the masses of perishing souls in India.

THE UNION OF THE CHURCHES.

THIS subject has long engaged the attention of the friends of Zion. And its character and importance are such, that a novice in ecclesiastical affairs might wonder, not that the subject should be discussed, but that its requirements have not been met and fulfilled. No parties appear to have more interest in the question than the smaller bodies which have for their bond of union among themselves, the Westminster Confession of Faith. And as it is of these, most of your readers consist, I propose submitting to them some thoughts which it is hoped may excite them to proper action on this subject.

We are all accustomed to hearing and saying, "The Church is one;" one body—the body of Christ—he being the Head. Indeed, in this fundamental truth all are agreed and confirmed. And I am willing to admit that the reason why all who are so agreed, are not visibly formed into one body, is not an unwillingness to be so, but the want of a proper apprehension of the conditions on which they may be one. The word body has many significations, as, matter as opposed to spirit; a collective mass; bulk of anything, &c. Of some bodies we get the idea of uniform quality and density. But the body which is the figure or type of the Church, answers not to these descriptions, but is the natural human body. This body, although a unit, is composed of many parts,—bones, muscles, fibres, arms, hands, feet, &c. These, again, are composed of many parts. The qualities and uses of these several parts, are in number and variety almost innumerable. "The body is not one member, but many;" the foot is not the hand, the ear is not the eye;—"but God hath set the members, *every one of them in the body*, as it hath pleased him." Nor can one member say to another, I have no need of thee, for in this natural body, all the parts are united and dependent. This natural human body, then, is the form, according to the order of which, the Church or the Spiritual body of the Lord is organized. The idea is as grand as it is comprehensive. All the portions composing this great body, occupying their proper places and being, their proper use and function, present at once, the ideas of design, order, and grandeur. Such ideas entering into and duly actuating our minds, would fill us with desires, not to contend for places of distinction in that body, but simply to fill well the places which the Head and Lord assigns us. These thoughts pervading all minds, and corresponding actions prevailing, are themselves union and harmony. As the idea of a living body being in all its parts of one quality and density, cannot be entertained, no more should the thought be admitted that the members of the body of Christ should have perfect sameness and uniformity in all their thoughts and affections; or that they all should perceive and acknowledge the same amount of truth and forms of duty. Truth is infinite as the Lord himself, who is the TRUTH. And works of charity, or the performance of Christian duties—the actualizing of truth in the life—must necessarily be different as

the capacities of persons, and the quantities of truth ascertained and affectionately received by them. For through the reception of truth and performance of good works, characters are formed, and varied, and multiplied, without limit. Such is the idea of the composition of the body, of the Lord which is the Church. The analogy is not to the natural body, as that is actuated by one mind, and of which we have the idea of simplicity; but to the body complexed, made up of various parts and functions.

I have said truth is infinite. And there is a certain image of the Infinite in created things, whether natural or spiritual. No one thing can be the same as another. No two things ever were, or ever will be, created alike. Such are the works of the infinite God. There is hence error in one man asking another man to be as himself, in religion, or anything else. Hence also, societies, agreeing upon a limited number of things, err in requiring all other societies to agree with them. But notwithstanding variety in the natural world, there still is unity; for all is for the use of man. And man himself, though infinitely varied, is of one blood and life. In the Church also, there is one life, one bond of union. That bond is love to the Lord, and love to the brethren. The sure operation of these loves, is to bring those who possess them into unity. Where they do not exist, there is no church. That which holds the Papists together, is but the appearance of a church; for they have falsified and profaned all the truths of the Church. And the adherence of the members to the canons and dogmas, being nothing more than an acceptance of what the Church teaches, and not the deductions of reason, the oneness of their belief is accounted for. For it may be said, that there is but one believer, who consists of the more learned of the clergy, and the body of the people are but as echoes of that one voice.

Having seen that the Church, the body of the Lord, is one, and composed of many members; and that all members have not the same office; and assuming, that the reputed members are in an apparently divided state, I propose some remarks on the causes which divided them, and which keep them apart.

The divisions of which I here treat, are, of course, those which have taken place among the adherents of the Westminster Confession of Faith. In tracing the history of the working of that famous document, one cannot but notice the fact that more divisions have been made among its friends, than among those of any other formula in the Protestant world. And the question will arise, Were these divisions the consequence of its intrinsic character, or of some adventitious relations? There was a peculiarity, not to say an anomaly, in the manner in which this Confession was originated and introduced. The civil authorities, or government, of England, called together a body of learned men, "to confer among themselves of such matters and things touching the liturgy, discipline, and government of the Church of England, . . . as shall be proposed to them by both or either of said Houses of Parliament, *and no other*, and deliver their opinion, advices, &c." That body

of men, when it had finished the work assigned to it, presented it to Parliament under the following title: "The humble advice of Assembly of divines and others, now, by authority of Parliament, sitting at Westminster, concerning a Confession of Faith." The Parliament, after consideration by both houses, ordered it to be published *for the satisfaction of foreign churches*, under the title of "Articles of Religion,—approved, and passed by both Houses of Parliament, after advice had with an Assembly of Divines called together for that purpose." These Articles of Religion were sent to Scotland, and there approved by both the General Assembly of the Church and the Parliament. Thus was the Presbyterian Confession of Faith produced. The purpose of most of its friends was, to make it a basis of uniformity in religion, agreeably to the terms of the Solemn League and Covenant which had been entered into and sworn by the authorities of Scotland and England previous to the formation of the Confession. In order to this, ordinances of Parliament were enacted, enforcing its adoption and conformity thereto. The attempt to compel uniformity, was the cardinal mistake of the time, and the parent error from which descended that intolerant and divisive spirit whose effects still exist in the Presbyterian family. The Confession was formed and brought forth in the stormiest period of controversy and contention; the spirit of which was not allayed by these attempts to enforce quiet and uniformity by acts of legislation. Unhappily, both the spirit and habit of controversy and uncharitableness acquired a strength in the men of those times, which was perpetuated in their successors. The contentions, of course, were about order and government; externals of the Church. And it is fair to presume, that the leaders of contention knew little more of Church matters, than what pertained to externals. For, where that faith and charity existed, which constitute true members of the Church, there could be no such contentions and divisions. And to this point we have the testimony of Mr. Bailey, one of the Scotch commissioners to the Westminster Assembly, who, speaking of the opinions of the Independents, says: "They will admit none to be members of their congregations, of whose true grace and regeneration they have no good evidence. By this means, they would keep out of the Christian Church forty for one of the members of our best reformed churches."

If it was folly in those days to attempt to make men think and believe alike, by act of Parliament, is it wise now to insist that they must agree perfectly on all the terms of this comprehensive formula, or not be recognized as of the common body? Such agreement, if it could be attained, would make a monstrous body, as one in which all were legs and none arms.

It ought to be perceived and acknowledged, that the Protestant doctrine of private judgment, stands in direct opposition to the assumption of imposing opinions by authority. And that, if men have been taught to examine for themselves, that very right and liberty precludes the possibility of all seeing alike. And what a man does not know of himself from reason, is not his own. Still,

his mind may be filled with opinions derived from teachers; these once settled firmly, it is almost impossible to remove them, because not being the deductions of reason, reason has no power to eradicate them. An evil condition may be superinduced upon the common mind by an ardent and fanatical urging of opinions, and by the persuasions of eloquence confusing and obstructing the right exercise of reason. But though such a state might be made to prevail, and afford a show of uniformity, it would be found barren of fruit; genuine good works would be wanting. The reason of which may be known in the fact, that there is a necessary connection between a knowledge of the truth and the doing of good. The man who comes to know truth affectionately, will embody it in good works; and thus he is prepared for the reception of more truth, according to the Lord's words, in John 7 : 17, "If any man will do his will, he shall know of the doctrine whether it be of God." And in Luke 8 : 15, "But that on the good ground are they, who, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

It seems plain, then, that however scriptural and excellent the doctrines of the Westminster Confession, there was error in the manner of its propagation; there was error in supposing that men, who had been taught to think, and encouraged to form their own opinions, could be brought to have all one form of doctrines, like the Roman Catholic world, who had not been permitted to think. Nor was it much better for the cause of truth, by inducements of prospects and privileges, to lead men to adopt the formula on mere authority or trust, without understanding it. As to the expedient by which certain characters have been introduced into some close communion churches, that of, although not knowing all the doctrines, not denying any, I pass it by as a poor elusion; for how could a person deny or disbelieve that which he does not know? When some children, by inheritance, obtain and occupy the place of disciples in the Church, others, of whatever age, may, by induction, obtain the same standing. But after all, it is not held by any party, interested in this discussion, that an approbation of all the doctrines and contendings of faithful predecessors is necessary to salvation; the position being common to them, that faith in the Lord, and a life according to his commandments, are the true grounds of reliance, and the proper qualifications for membership in the Church. The same are also the true basis of uniformity and condition of union, and ought to have precedence and power over all other conditions, at least with those already agreed on points of order and government.

Having thus noticed some of the causes of division, the question of interest now is, Shall the causes be continued and separation persisted in? It cannot be obligatory upon us to maintain the mistakes as well as the truths of others. Having seen the intrinsic folly and evil consequences of their measures, it is surely the part of wisdom to discard them, and adopt a policy which, instead of perpetuating divisions, shall promote harmony and assure union.

Respecting those bodies which have been contemplating a union,

there are considerations, at this day, urging that consummation which, some years ago, did not exist. These, in part, have proceeded from the knowledge of themselves, which has been diffused by and through their meetings, publications, magazines, and statistics, which have given to the world some knowledge of their character and standing. The consequence is, questions will obtrude themselves upon reflective minds—"What is the origin and differences of these sects?—Why do they keep apart?—Their acts indicate the disintegration of the Church to be a tenet of their creeds; or they may be only a consequence of their tenets." These are questions not to be blinked, nor lightly looked over; and I see not that they can be properly met or avoided by any other course but by going into

UNION.

UNION.

THE "Basis," overturned by the Synods of the Associate and Associate Reformed Churches, will, in all likelihood, be presented to us at our next meeting of Synod.

If so, what will be our action upon it? To answer this question, prophetic wisdom is not necessary—judging the *future* by the *past*, it will be rejected.

The thought has occurred to us often, and especially during meetings of Synod, that there are those, in our connection, who would view any motion to alter or amend, in any particular, our "Testimony," as *almost*, if not *altogether* sacrilegious.

Was this the view entertained of this document by its framers? Let us see. "The testimony of the Church is *progressive*, in order to oppose and condemn the *novel* errors which each period may produce. And every generation is to take care that the *truth*, as stated and defended by their predecessors, shall be maintained and faithfully transmitted, *together with the result of their own contendings*, to the succeeding generation." Chap. 33: 2.

Further: "It is the duty of a Christian to pray" (and of course to labor) "for the *reformation* of every part of Christ's Church; to inquire what part adheres most closely to the Scripture plan, and, *without prejudice*, join in that communion which is most pure, and in which he may prove most useful in the service of Christ." Chap. 21: 4.

Again: "No association of men on earth is *infallible*, and there is no certainty that any *one particular* church, in any particular place, shall remain *always* pure." Chap. 21: 7.

Once more: "The witnesses must *proceed* in *finishing* their testimony, rendering it more *pointed* and *complete*, until God shall, according to his promise, overthrow the empire of darkness," &c. Chap. 53: 3.

So much, then, as to the position of "our fathers," on *Progress*, *Reformation*, *Infallibility*, &c. &c.

Suppose the "Basis" be presented to us and rejected by us;

and suppose "The United Church" occupy ground *higher* than (aye, even as *high* as) any of the Reformed Churches now occupies, what would be the duty of the large minority(?), in our Church, having *union* hearts?

We would answer, *unhesitatingly*—*Go into the United Church!*

We may be told here, as we often are, that there is a party in the Church similar to that in the State, known as "Young America," and that this party has for its object the *abandonment* of the "peculiar principles" of our Church. Grant that there may be "such young men," and that, in some things, they may be "*fast*;" still we must not forget that there is another party in the Church, similar to that in the State, known as "Old Foggy," from which something may be feared, as well as from the other. While we would "shun Scylla, we must beware of Charybdis."

I write thus early, that fathers and brethren, having *union* hearts (for which all so possessed should thank God), may speak out, that their sentiments, on this question of moment, may be known.

A.

LETTER FROM REV. DR. CAMPBELL.

MISSION HOUSE, SAHARANPUR, January 5th, 1857.

MY DEAR BROTHER STUART:—Again I regret to say that I have but a hurried hour to send you a few lines, and being just on the move, preparing to set out on an itinerating tour of some weeks, and having so many things to think of as necessary for the journey, my mind is not in the best state for composing such a communication as I would like to send you. Your short but deeply interesting letter of 3d November, reached me in the brief space of fifty-two days! and it must have remained still some six or eight days in England. Thus space is being gradually annihilated by steam, and warm hearts, that can hardly remain separated, are brought more closely together. The time, too, when "there shall be no more sea" to divide earth's continents, but when they will be united by the sensitive magnetic band, conveying the emotions of heart to heart to the most distant parts of the world, is near at hand. In a few years we hope to telegraph you in Philadelphia, to unite with us in prayer at the baptism of a Hindu, or the ordination of a native minister to preach the Gospel to congregations formed among his own countrymen; and you will return the message by informing us that a large band of devoted missionaries have just sailed in one of the large mammoth steamers that will then have taken the place of the slow sailing vessel, and that we may soon expect them to land upon our shores, and to participate in our labors! This is not visionary. It will soon be a blessed reality. Even now, faith substantiates our hopes, and what the faithful have always hoped for—the redemption of the world to God—will, ere long, become a glorious fact, which all may witness. Already we may see the footprints of Christ—the stately step-pings of the Messiah in the great highways he is casting up for

the progress of his triumphant chariot through the nations. It must roll on, and over every obstacle, crushing to atoms every opposing power, and subduing to a willing allegiance of their rightful Monarch, every tribe, and color, and caste of the human family. I believe I mentioned in my last, that we had just baptized a very hopeful convert from Hinduism, and that the event had produced much excitement in the native community. Yesterday, at a very interesting communion season, we had the pleasure of sitting with him at the Lord's table, and with two others who have just been received on examination. His wife also has made application for baptism, and has been before the session on examination, but it was thought best she should wait for three months longer, so as to be better instructed in the things of the kingdom. I trust these are only as the first-fruits of a more abundant harvest. O let the Church continue to offer many prayers for us, and for an abundant success to the Gospel among these hardened and idolatrous people. I have been greatly interested by the perusal of a sermon preached by our talented and energetic brother Patterson of Cincinnati, and published in the Preacher and United Presbyterian at Pittsburg. Such a discourse is calculated to arouse the Christian Church to a sense of the danger from an increase of infidelity and irreligion, in what are called "Christian lands," and at the same time, to point out the way in which these evils may be counteracted and overcome. I agree with him most cordially, that *union* among evangelical churches is imperatively called for. *Union in essentials—Christian forbearance in smaller matters*, ought to be our motto. With this, let there be a warm zeal, and an unceasing effort, as to who will do most for the advancement of Christ's kingdom, and make the greatest personal attainments in spiritual religion. Surely, Ephraim and Judah—the different branches of the true Church of Christ, have vexed each other long enough. It is time now, that they should harmonize in the service of a common Master, and that all envy between brethren of a common faith and hope, travelling to a common home, and engaged in a common labor of love, should forever cease. O, if the sentiments of that sermon were fully embraced, and acted upon by all true Christians, what a happy time we would have before us! Yet there is nothing to render this impracticable but the sinfulness of Christians themselves. Let us, my dear brother Stuart, do our best to heal the breaches of Zion, and to promote her extension and spiritual vitality. As ever, yours in the best of bonds.

J. R. CAMPBELL.

Editorial.

UNION.

IN the present number, it will be seen, we insert two communications on this subject. At the present, and in this place, we desire to say nothing on this question, *pro* or *con*, save that we do

not hold ourselves responsible for the sentiments uttered by every article in the Banner. In both pieces referred to, there are some things *we would not say*. We desire, however, to give as full scope to our contributors as possible, and, on all questions of importance, give all a chance to speak.

TO CORRESPONDENTS.

WE are not responsible for returning rejected matter, if any such should be, nor can we insert, at all times, just as received; it depends entirely on the amount of matter on hand, and the pressing importance of its nature.

NOTICES OF NEW PUBLICATIONS.

A SPIRITUAL TREASURY FOR THE CHILDREN OF GOD; consisting of a Meditation for the morning of each day of the year, upon select texts of Scripture. By William Mason, 12mo., pp. 510. Philadelphia: Presbyterian Board of Publication, 265 Chestnut Street.

This is an old work; one that has been tried and found worthy, and needs not a recommendation to the friends of Christ. It has often, and to many souls proved itself a treasure. It is sufficient to say that the Board has presented it, in the present edition, in a beautiful and attractive form.

GEMS FROM THE CORAL ISLANDS; or Incidents of Contrast, between Savage and Christian Life of the South Sea Islanders. By Rev. William Gill, Raratonga, Eastern Polynesia, comprising the Raratonga Group, Penrhyn's Islands and Savage Island. 12mo., pp. 285. Published as above.

In a previous number we noticed a similar volume on *Western Polynesia*: this comes from the same pen, and adds much to our knowledge of Missions in the island referred to. It embraces the islands of Raratonga, Mangaia, Aitutaki, Atiu, Mauké, Mitjaro, Maniiki, Penrhyn's Island, and Savage Island. It is also illustrated—got up in the Board's best style. It should be in the hands of every lover of the kingdom of Christ; it warms the Christian's heart by its recorded triumphs for the truth.

THE BISHOP AND THE MONK; or Sketches of the Lives of Pierpaolo Vergerio and John Craig, Converts from Popery. Published also as above.

Pierpaolo Vergerio was Bishop of Istria—John Craig was a Scottish Dominican. This little work follows them through the various steps in life, from birth to death, with an account of their conversion from Popery. It is written in an attractive style, and worthy a place in the hands of youth.

GLEANINGS FROM REAL LIFE. By S. S. Egliseau, author of Lizzie Ferguson. Written for the Board of Publication, Philadelphia, 265 Chestnut Street; 18mo., pp. 180.

ELLA CLINTON; or By their Fruits ye shall Know Them. By Cousin Martha. Written for the Board of Publication; 18mo., pp. 206.

LESSONS FOR THE LITTLE ONES. By a Teacher of Infants; 18mo., pp. 180.

Good books for youth, and Sabbath schools.



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